



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

welcomed to the chair of Hebrew and other oriental languages in Harvard in 1880, where he has spent a happy, independent, and useful life, and was saved from the storms and trials that I had subsequently to endure for the same cause.

Dr. Toy and I have also had another common experience. In later years he has given himself to the study of comparative religion, while I have been professor of comparative Christian theology, in the form of theological encyclopedia, and Christian symbolics and irenics. This parallelism in our lifework has, from the very nature of the case, kept me in touch with Dr. Toy, and given me a personal as well as a scholarly interest in all his work.

Dr. Toy is one of the most thoroughly trained scholars of our generation, and as such all his work has been able, thorough, of ripe scholarship, and of practical importance. He has done an immense amount of literary labor for learned societies and periodicals, as is evident from the list of his writings given in this volume; but he has not published as many books as his friends had a right to expect from him. Undoubtedly his standard of literary excellence has always been high; but he has the ability and the scholarship to do a great deal more for the world than he has done in this regard. I understand that he has another learned work almost ready; and it is to be hoped that he will give us several more, and so remove the only fault I can find in him. His most important works are his *Quotations of the Old Testament in the New Testament* (1884) and his *Commentary on Proverbs* (1899). These are certainly the best works on the subjects that have yet appeared in any language.

The writers of the papers in this memorial volume are mostly scholars of reputation; and their work for the most part is worthy of them, and of our honored friend. Several of these papers are of unusual merit. It would require too much space to review them in detail, and under the circumstances I do not feel inclined to discriminate between them.

C. A. BRIGGS

UNION THEOLOGICAL SEMINARY

THE DEVELOPMENT OF ANCIENT EGYPTIAN THOUGHT¹

Even so recently as the appearance of the eleventh edition of the *Encyclopaedia Britannica*, in the excellent article on Egyptian religion

¹ *The Development of Religion and Thought in Ancient Egypt*. By James Henry Breasted. [Lectures Delivered on the Morse Foundation at Union Theological Seminary]. New York: Scribner, 1912. xiv+379 pages. \$1.50.

by Mr. Alan Gardiner, occurs the statement: "There is no aspect [speaking of religion] of the ancient civilization of Egypt that we really so little understand"; the reasons assigned for this condition are the youth of Egyptology, the nature of the religion itself, and the character of the testimony bearing upon it. In the book before us an important contribution is made to our knowledge of this difficult subject. For the first time the attempt has been made to trace the development of religious thought in Egypt from early days to late. Professor Erman's brief handbook *Die aegyptische Religion* is indeed chronological in its arrangement, distinguishing between the earlier and later views with regard to the various divinities and between the earlier and later practices of religious and funerary cult. But the book under review, leaving aside encumbering details with regard to the great company of Egyptian gods, seeks on broad lines to follow the changes in the inner life of the people, as this was modified both by external influences and the progress of moral forces working within the hearts of individuals. The work will prove a boon to scholars in other fields who wish a trustworthy account of the successive vital phases in Egyptian thought as regards religion and morality. Such scholars will also find the copious excerpts from the Pyramid Texts of great interest; no other so extensive a body of early texts exists, covering in origin as the collection does the thousand years from the thirty-fifth to the twenty-fifth centuries B.C. The author's translations have the advantage of being based on the new and improved edition of the texts edited by Professor Sethe, of Göttingen. Mr. Gardiner, in the article referred to above, mentions two facts well known to specialists: the comparative freedom from corruptions of these early texts, but, on the other hand, their great obscurity. It is a matter for congratulation that they should have been studied anew and their contents presented by one so practiced and competent as Professor Breasted in dealing with the difficulties of the Egyptian language.

In the view of the Egyptologist the chief claim to distinction which this work possesses is the use made of these same Pyramid Texts, more than half the book being based on them. The most striking result of this new analysis is the recognition of the elements of the solar, the state theology, forming the nucleus of the texts, and the early ingrafting upon this of elements from the popular Osirian doctrines, which were probably equally old but did not attain their full ascendancy until after the time of the Pyramid Texts. Even during the century and a half represented by the extant copies of these texts, the rapidly gaining influence of the popular faith may be traced in the Osirian editing of the later

copies. Of special interest, too, is the bringing-together for the first time, in Lecture VI, of passages from the Pyramid Texts and Old Kingdom texts showing a discernment of moral values. Aside from the main current of the argument, the evidence of the Pyramid Texts is brought to bear incidentally on a number of vexed questions. Their testimony with regard to the nature of Osiris as the "ever waning and reviving life of the earth," seen in the inundation waters, the soil, and vegetation (pp. 18-24), must be final since it is the oldest evidence. From these texts the author concludes (simultaneously with Professor Steindorff, who uses other evidence) that the *ka* was a kind of protecting genius rather than a part of the human personality (pp. 52-55). He finds that Re, not Osiris, was the judge of the dead previous to the Middle Kingdom (pp. 170-76). The claim made that the form of the royal tomb during the Old and Middle Kingdoms, the Pyramid, was a symbol of the sun-god is new (pp. 70-74). In dealing with later documents an especially valuable section discusses the skepticism and pessimism characteristic of the early years of the Middle Kingdom and, opposed to these, the hopefulness, based on a regard for social justice, which developed in the course of the Middle Kingdom. It is evident that the author, in preparing the lectures, had less time to devote to the later sources. We are promised a fuller exposition elsewhere of his reasons for placing the "Installation of the Vizier" in the Middle Kingdom rather than in the Eighteenth Dynasty (p. 240). To speak of a minor point, the verb "embalm" is used frequently in interpreting or translating from the Pyramid Texts and texts of the Old Kingdom (pp. 27, 33, 63, 65). It would be interesting to know how definitely these earlier sources point to an artificial preservation of the bodies of the dead. The literary evidence on this point has never been brought into connection with the archaeological evidence. The latter is very meager for the period before the Middle Kingdom, though Dr. C. Elliot Smith, the authority on mummification, now holds the opinion that embalming may have been first practiced early in the historical period. An index of the references to the Pyramid Texts would have been a useful addition to the volume.

C. L. RANSOM

METROPOLITAN MUSEUM OF ART
NEW YORK